TOWN
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HURCH

In This Issue

The Presumpscot Union Parish in Maine "truly a venture in interdenominational operation," writes Emilie F. Pitcock, one the staff ministers of the Parish—see ge 1. The author's address is Raymond, e.

For a description of a "rural pilgrimage" Washington, read *Mutual Encouragement* on Page 3. Theron Zimmerman is istor at Large of the Washington Congretional Christian Conference. His address 720 14th Avenue North, Seattle 2, Wash.

Benson Y. Landis tells us about Justin orrill—"noble public servant and best-ved son of Vermont"—on Page 5.

An interview with Dale Medearis about *isappearing Disciples* appears on Page 6.

Excerpts from the report of the Convotion Evaluation Committee begin on ge 8.

On Page 12, the Rev. D. J. Lichty, forer foreign missionary for forty-six years, lls about the *Rural Churches in India d Pakistan*. Mr. Lichty now lives at anklin Grove, Illinois.

For Book Reviews—see Pages 14-15.

The Program for the annual National nvocation, to be held this year at Salina, nsas, is published on Page 16.

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September, 1954

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PACIFIC SCHOOL

Presumpscot Union Parish Welcomes You

EMILIE F. PITCOCK

• As you approach the junction of U.S. Routes 302 and 202, ten miles northwest of Portland, Maine, you will see the sign—"Presumpscot Union Parish Welcomes You." And in Windham, Raymond, Casco, and North Gorham, you will see more of these friendly signs inviting you to worship in one of the nine churches that make up the twenty-five-year-old parish.

Participating Churches

Presumpscot Union Parish was organized in the fall of 1928 with four churches and one chapel association —East Raymond Community, Raymond Community (Congregational), North Windham Union, South Windham (Universalist), and North Gorham Chapel Association. Since that time it has added four other congregations: Windham Hill (Congregational), Windham Friends Meeting, East Windham (unorganized), and the most recent addition, Casco Village Church (Baptist). With these various denominational and community churches, the parish is truly a venture in interdenominational cooperation.

The member churches are encouraged not only to support the all-parish emphasis, but also to participate actively in their own denominational efforts and to have an influential voice in community affairs.

The Staff

Two full-time ministers serve the parish, and a third minister is being sought. The writer of this article has been a regular member of the staff since June 1951, upon completion of seminary training at Yale Divinity School. Mr. Donald W. Henderson, a fourth-year student at Andover-Newton, began his work in the parish in June, 1953. In addition, we have a supply minister who assists with preaching services, and two part-time teachers who help with the seventeen moral education classes held weekly in the public schools.

The Parish Council

The all-parish emphases—including six vacation church schools, Christmas, Easter, the World Day of Prayer, and other special observances —are arranged by the Parish Council, composed of the ministers, the lay officers, and three members from each participating church. Although some voting is occasionally restricted to delegates, bi-monthly Parish Council meetings are open to all who are interested, and all may engage in the discussion.

Each church maintains its own property and determines its own financial relationship to its denomination, but the Parish Council recommends an all-parish budget and suggests the amount to be contributed by each congregation. The all-parish budget includes salaries, educational supplies, parish benevolences, and promotional materials for all-parish events.

Program

Emphasis is laid on Christian education. Marginal interests include the sponsorship of Cub Scout, Boy Scout, and Girl Scout programs. Then there are two high school youth fellowships, which meet week-

(*Continued on Page 2*)

Windham Hill Congregational Church

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OF RELIGION

ly. One of these is in the East Windham area, where two married couples, themselves parents of high school young people, act as co-sponsors. The other fellowship, parish-wide in emphasis, meets in a different community each week.

The basis for these groups is worship and the sharing of Christian concerns. A large part of the total Christian experience is played by Maine's beautiful and versatile outdoors, providing many opportunities for skiing, tobogganing, skating, and sliding during the winter, and swimming, boating, hiking and trips to the mountains during the warmer months.

"Pup" Camp, as it is affectionately called, is the summer experience to which the young people eagerly look forward. For the past two years, the parish has been allowed the facilities of Camp Wawenock on picturesque Lake Sebago. Through the courtesy of its owners, fifty or more high school young people and their counselors live together for one week with rich and varied Christian experiences. So that no young person is prevented from attending camp because of current high costs, each organization of the parish is asked to help underwrite the program; also each camper agrees to assume a fair share of responsibility in "KP," clean-up, and maintenance. One hour of each camping day is spent in helping to improve the property. Worship, study, and recreation are happily combined to make each year's camp time a joyful prelude to next year's experience.

From the People

Lay participation in the total life of the parish as well as in the individual churches is stressed. The interest of the people is evident, for during the past fifteen years all the buildings have had major improvements. Two congregations have recently inaugurated building funds. The Windham Hill congregation hopes to alter its historic building in order to improve its educational facilities.

During the fall of 1953, the men and women of the North Windham Church conducted a successful all-community canvass. So encouraging were the results that the church voluntarily increased its pledge to the all parish budget, installed an oil-burner, and provided some badly needed furniture for its Sunday school. This has encouraged some of the other churches to conduct similar canvasses in their own areas.

Working Together

On a very icy night in January, when fog and ice combined to make driving treacherous, thirty parents and teachers met to view the new film, "For Every Child," and to consider the cooperative role of parents and teachers in Christian nurture. As a direct result of this meeting, a parish loan library is being established to help them. Also, one of the mothers' groups has asked the ministers to be present at their next meeting to discuss with them questions their children are asking about religion. During the past year several "Family Nights at Church" have been held in various churches.

Upon recommendation of the ministers and parish officers, delegates to the January meeting of the Parish Council voted to "district" the Presumpscot Union Parish into three areas. With the coming of the third minister, a Council committee will determine the area in which each minister will serve. Although the all-parish activities will continue, there will be more pastoral responsibility in helping to develop strength in each local congregation. This action is in line with our common concern that the purpose of the larger parish is not to preserve its own existence, but to strengthen the Christian ministry and effectiveness of the local church fellowship.

We look forward to the day when one or more churches of the Presumpscot Union Parish will be so strong that its delegates will thank the parish for its nurture and then very graciously add, "But now we are strong enough to call our own pastor, and carry on our own Christian ministry. We want to withdraw as soon as arrangements can be made." Then we shall know that the Presumpscot Union Parish is succeeding in its task.

New England Rural Conference

• Nearly one hundred people, including families, assembled at Ocean Park, Maine, June 21-25, for the twenty-eighth annual Rural Church Workers' Conference. These people came from all over New England and represented most of the Protestant churches working in the area. The Rev. Ferdinand Peterson, age 78, posed for a snapshot holding James Bower, four months, of Amherst, Mass., and Karen Michaelson, eight months, of Stratham, New Hampshire, who were attending with their parents. This was only one illustration of the family quality of this conference.

The conference program included daily addresses by Dr. Leland Foster Wood, author of "Harmony in Marriage" and other publications in this field, which stimulated and directed the thinking of the group. The most creative thinking, however, was found in the four seminar groups which followed the daily addresses, in which everyone present took an active and effective part. These seminars included a study of social and community agencies; a sharing group on making homes more Christian; a forum on making marriage successful; and a group studying the relation of the church to the family.

Findings from these groups were reported at the closing session and will be made available to anyone interested. They cover everything from family worship and the family pew to ideas for converting TV from a menace to an educational force.

The failure of the church to recognize and cooperate with the resources in the community for helping in family problems was recognized, and may become the theme of a later conference. —Gertrude Harris

Baptists Set New Group to Work in Rural Areas

A rural life commission has been established in the National Baptist Convention of the U. S. A. to allow rural churches and pastors greater participation in the affairs of the denomination. The chairman of the new group is the Rev. Fred Black of Jackson, Mississippi.

Mutual Encouragement

THERON A. ZIMMERMAN

• *For I long to see you, that I may impart to you some spiritual gift to strengthen you, that is, that we may be mutually encouraged by each other's faith, both yours and mine.*

So wrote Paul to the church at Rome. And that need for mutual encouragement is as great among our churches today as it was in the first Christian era. Particularly is this true among our rural churches.

I have been asked to tell you how this need for mutual encouragement was met by a group of twenty-three rural churches of eastern Washington and northern Idaho, under the direction of the Town and Country Committee of the Washington Congregational Christian Conference.

Rural Pilgrimages

The plan known as "Rural Pilgrimages" was new to us although it had been tried effectively by other churches throughout the country. The Rev. Alan T. Jones, Director of Merom Institute, Merom, Indiana, and the writer, Pastor-at-Large and a member of the staff of the Washington Congregational Christian Conference, had visited each of the churches; yet our effectiveness was multiplied many times by the use of the technique known as "Rural Pilgrimages."

Perhaps the best way to make the plan clear is by describing the "pilgrimages" for one of the six days we tried it:

At nine o'clock one Saturday morning, a carload of lay people and the pastor from each of our churches at Ione, Calispell Valley and Newport in Washington, and Priest River in Idaho, met at the lovely new church at Metaline Falls. We introduced ourselves and then joined in a brief service of devotion to set the tone of the day. The purpose of the plan was then explained, after which a layman of the host church (Metaline Falls was then without a pastor) told us the story of the building of his church and some of the problems it had faced and overcome. He also told of the program the church was trying to provide, in light of the needs of the community. Many practical questions were asked and answered.

Getting Acquainted

Then all of us went to Ione. Throughout the day, as we moved from church to church, we played

We stop a while to enjoy splendid scenery

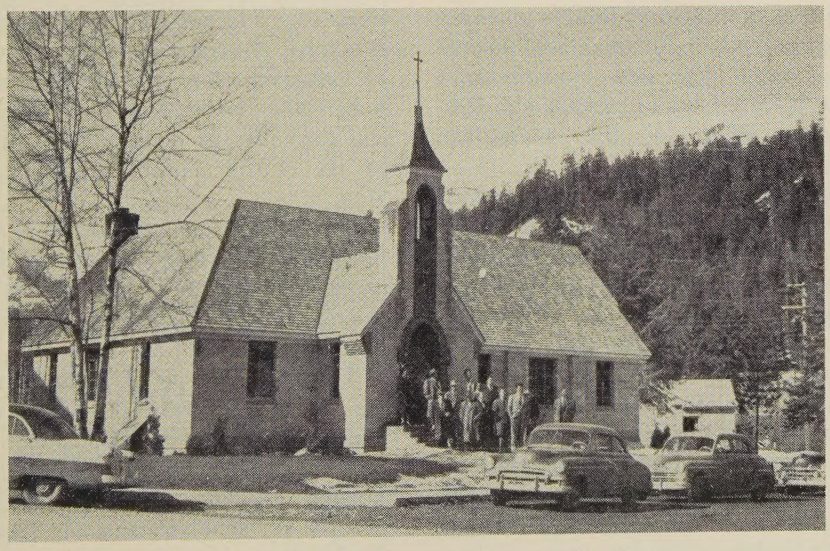
"upset the fruit basket" with the passengers in the cars. In this way the visitors really became well acquainted and we suspect that some of the greatest values came out of the informal discussions enroute.

At Ione the pastor showed us the town, pointing out the trailer camp —filled with families of construction workers engaged in the building of a dam. We were shown the church and the parsonage and were told of the hopes and dreams of that church, as well as its frustrations. The ladies of this church served us a simple but substantial luncheon—at cost.

The Afternoon

We proceeded to Calispell Valley and then to Priest River and finally to Newport, where each church in turn served as host and shared its ideas, purposes, hopes and fears through the pastor and lay representatives. Organs were played and discussed. Sunday school literature was examined. Office equipment was observed. Notes were made as to how the tables and other equipment were made. Church bulletins and parish papers were distributed as examples of what was being done. Questions and suggestions came freely.

At Newport, our last stop, dinner was served by the ladies of the church. All through the day the resource leaders were very much a part of the group and spoke only occasionally to ask a question or make an observation which might help to direct the thinking of the group. After dinner, our guest leader, Alan Jones, in the friendly and informal manner of which he is a master, summarized the experiences of the day. He spoke words of praise and encouragement to each



The Church and Visitors at Metaline Falls, Wash.

church, sometimes making helpful suggestions, and closed his remarks with an inspirational message.

Evaluation

The results of the pilgrimages were most gratifying. From comments made at the time and from letters of evaluation sent later to the conference office the following general impressions were noted:

1. The friendly fellowship of laymen and pastors was developed to such an extent that you would have thought they had been together for a week. New friends have corresponded with each other since the day they met.

2. No church is without problems but in the frank facing of our problems together our greatest resources were discovered.

3. We learned from each other the pleasant and painless way, for people like to learn by seeing and hearing how others did it. This plan gave each person and church an opportunity to teach as well as learn.

4. We were truly mutually encouraged. Both pastors and laymen returned to old tasks with new courage and new ideas.

Future Plans

Our Town and Country Committee expects to expand this plan to cover other churches in the conference which were not visited, and our Conference Moderator has expressed a desire to participate in order to have closer contacts with the churches of our fellowship.

It may be said, however, that the program is effective only when each church cooperates fully with both pastor and lay people. An attempt to share only partially decreases the effectiveness.

This plan could well be used on an interdenominational basis.

"It's a healthy idea, now and then, to hang a question mark on the things you have long taken for granted."

—Bertrand Russell

"Our Bible—How It Came To Us"

• One of the greatest stories of human history is that of how the Bible has come down to us through the ages. This story has now been placed on film, and it is expected to prove a landmark in cinema and Biblical history.

"Our Bible—How It Came To Us" was produced under the auspices of the American Bible Society by Caravel Films, Inc. Years of diligent planning, research and scholastic collaboration went into the script before the first actor took his place before the camera. The script was prepared by members of the American Bible Society staff, aided by a great number of specialists and authorities in the fields of Christian history and religious education.

The film traces the history and development of the Bible from the first century A.D. to the present time. Because of the huge time span involved, it was necessary to employ a cast of more than 250. No actor plays more than one part—the hero of the story is the Bible itself.

The running time of "Our Bible —How It Came To Us" is one hour and a half. It is available from the American Bible Society's offices and many denominational film libraries. In 16mm, the rental fee is $20.00.

"Look to the Land"

• The conservation and development of the nation's land and water resources is the theme of "Look to the Land," the new documentary film, released by Encyclopaedia Britannica Films of the Twentieth Century Fund.

The new film calls on American private enterprise and government to use our great natural resources wisely so they may continue to help us grow and prosper. In 21 minutes of 16mm. color photography, the camera takes the viewer on a tour of the major sections of the country, finding real-life examples of new farming methods, the wise management of timber and grazing lands, the coordinated development of river basins.

Written and directed by John Barnes, "Look to the Land" shows that the soil, forest, range and water resources of America are its most important natural assets. That the intelligent use of this natural heritage is of importance both to city and rural dwellers, to both industrial workers and farmers, is made clear in the film.

"Look to the Land" is being distributed through the country-wide offices of Encylopaedia Britannica Films at a sales price of $200 and a rental fee of $7.

E.U.B. Convocation

• An Eastern Areal Convocation of the Evangelical United Brethren's rural pastors was held at Cresco, Pennsylvania, May 18-20, 1954, with Crescent Lodge in the beautiful Pocono Mountains as its headquarters. A get-together fellowship supper, served under the direction of Mr. and Mrs. J. W. Dunlop, the proprietors of Crescent Lodge, developed a spirit which was emphasized in the opening devotional message, when the Rev. Dr. O. A. Hyden, Conference Superintendent of the East Pennsylvania Conference stressed the deep spiritual purposes of fellowship in the town and country church.

Throughout the convocation continued emphasis was placed upon the theme, "The Redemption of the Town and Country Community." Included in the program were sessions to study the roles of laymen in the rural church and the recreational program. On Wednesday afternoon, the seventy-five delegates to the convocation conducted a survey of six church communities in the area.

The convocation came to a close Thursday morning with the business meeting, a review of the survey conducted the day before, and a consecration service.

Those in charge of arrangements for the Convocation were Dr. B. H. Cain, Director of Town and Country Church Work for the Evangelical United Brethren Church, the Rev. Joseph W. Schober, and the Rev. C. R. Swartz.

Town & Country Church

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Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Justin Morrill, of Vermont

BENSON Y. LANDIS

• In the corridor of the United States Senate there hangs a portrait of a man who came to Washington from the town of Strafford, Vermont. Rather early in the course of my numerous visits to the Capitol, I developed the good habit of pausing for a moment before that painting, to reflect, to appreciate, and to learn. The face is that of Justin Smith Morrill, son and grandson of blacksmiths of the town of Strafford, who was denied a college education but became the founder of "fifty noble institutions."

Justin Morrill went to school only until age 15. His father made what seemed to all a wise decision about college education for his children—since he could not provide for all he would give the opportunity to none. The father worked some twelve to fifteen hours a day as a blacksmith, and as a side line ran a farm, on which he was unable to perform all the necessary duties.

Early Memories

One of the son's earliest memories was that of the contraption by which an ox was held while the blacksmith attached a shoe to this important work animal. When Senator Morrill made a commencement address at the University of Vermont in 1893 he recalled that Demosthenes was the son of a blacksmith, and that Daniel Webster was the son of a farmer on a small family-type farm.

He who was to become one of the noblest of public servants, and the best-loved son of Vermont of his day, took to storekeeping at age 15. On Sundays after church, and at other brief intervals, he read and read. He began to assemble a library that later occupied a large room in a spacious house on Thomas Circle in the city of Washington.

The town of Strafford had its thrifty and prudent farmers, and also a mine of importance that for a time employed many workers. The clerk in the store was also thrifty, and soon was offered a partnership to become an owner and operator of four thriving general country stores. The general store was, of course, much more than a place where people exchanged goods for goods or money for goods. It was the place where people talked religion, politics, sports, and people. The store had a function of communication. It was the hub of social life.

Today the name of the town of Strafford, with the grave of Justin Morrill, is not found in the index of the guidebook of the state of Vermont, and is one of the few towns not listed. Apparently, the road into it or through it was not good enough at the time of printing to warrant inclusion in a list of towns to be included in one of the tours for motorists.

"Retirement"

Born in 1810, Justin Morrill came to 1848 with enough of this world's goods to retire entirely from business and to seek another career. He had a yearning for politics, but shrank from the idea of entering any struggle for elective office. He thought he would read for a time, and even contemplated at the age of only 38 a life of repose among gardens and books. He had a taste for agriculture, however, and went to a small farm, with a few sheep and a small orchard. When calling at the country store, Morrill was never neutral. He shared an intense feeling for discussion of the speeches of Webster, Calhoun, Clay, the Missouri Compromise, and the dread issues of slavery and all that was involved. Morrill lived in the eastern half of Vermont, which faced toward Boston, while the western part looked toward the city of New York. He was an admirer of John Quincy Adams and of Daniel Webster.

Once on a visit to Washington he could not tear himself away from the gallery of the House of Representatives. He thought he was being exposed there to the "wisdom of the nation," a conclusion not shared

then or today by many a visitor. But Morrill, himself a man of letters because of native ability, one with rural origin and sympathies to whom the adjective of "urbane" was often applied, was able to sense in the debates of Congress a native wisdom, somewhat as Lincoln used to discern the common sense of the common man on which democracy ultimately rests. Morrill also traveled through the west and privately printed a booklet about his wanderings.

By 1847 Morrill was sufficiently distinguished as a farmer to be asked to deliver the address before the annual meeting of the Orange County Agricultural Society. The work must have been well-received because it was printed later. There were sections on fruit and sheep, in which practical advice to husbandmen of Vermont was mingled with quotations from Virgil (in English).

Elected to Congress

By 1854, Morrill was informed that he could represent the second district of Vermont in Congress—if he wished to. He said he would if the men of his county stood solidly behind him. They did, and he was nominated by the Whigs. He was opposed by a Democrat, and by a surprise entry, a Free Soiler, thus Morrill's majority was small. The Free Soiler had taken votes from the Whigs.

In 1856, Morrill's ideas about agricultural and mechanical colleges took form. He could not tell precisely whence they came. He was influenced by his reading about early efforts in Europe, by his observation that colleges and high schools were over-emphasizing the classics and leaving the farmer out of consideration, and by his knowledge that the great public lands were being given to this, that and the other cause. Therefore he resolved that about one per cent of the public lands should be used to establish our state colleges of agriculture.

There is no record that Morrill was a good fisherman, but when he came to Congress he began to act like a shrewd angler. By expert maneuvering alone, he managed to secure passage of his bill in the House. The Senate delayed his bill, and Buchanan vetoed it. He had to wait for the rise of the Republicans, whom he joined, and the advent of Lincoln, before the bill became law. In the midst of the turmoil of Civil War, Abraham Lincoln signed the bill on July 2, 1862. Thirty-thousand acres for each Representative and Senator, and the seceding Southern states, which were unrepresented, were included!

"A Marked Man"

Morrill played many other parts, encouraging the Department of Agriculture, increasing the grants for experiment stations. He wrote tariff acts, displeasing both free traders and high protectionists by his moderation. On his birthday in Washington, for years one of the great events was held in his home—to which came Presidents, and Ambassadors, as well as Senators and Representatives. He was often compared with Gladstone. One interesting difference was theological. Morrill, the Congregationalist, emerged a Unitarian in Washington; in Strafford he dutifully attended the Congregational Church.

As every reader will guess he gave a library to his town. He also worked for a new building for the Library of Congress. He went to the Senate in 1866, and was to remain active down to the days of Bryan, Theodore Roosevelt, McKinley, and Hanna. He was often sought out by many of the active and practical men of the Senate for help in finding a phrase in a resolution. He once declined appointment as Secretary of the Treasury. In the rough and tumble political wrangles, he showed such patience, capacity for conciliation, and the making of friendships as to make him a marked man. He became an adviser of Presidents and of others, because he was possessed of perspective, wisdom, and charity.

Disappearing Disciples

An Interview with Dale W. Medearis about the Losses in Rural Churches

• In recent years Disciples of Christ leaders have been aware of gradual losses in rural church membership. Observation has disclosed a marked trend toward urbanization of membership. In the following interview the problem is discussed with Dale W. Medearis, national director of town and country church in the division of home missions of The United Christian Missionary Society, Disciples of Christ.

QUESTION: *Mr. Medearis, we understand that you have been doing some studying of the Disciples of Christ?*

ANSWER: Yes, I began a study about a year ago to satisfy my curiosity as to what is happening in our churches. I wanted to know how membership growth has compared with the population growth over the decade 1940-1950.

Q: *What have been your sources of information?*

A: The Year Books of Disciples of Christ and the 1950 United States Census of Population report.

Q: *How many states have you studied thoroughly? What part of the U.S. do they represent?*

A: I have completed the study of fifteen states in the central part of the United States, representing a cross section of the churches and the membership of the Disciples of Christ. Since the states studied are located as they are, I feel confident that the trends that appear are fairly representative.

Q: *You speak of trends. Just what are some of the trends you have found?*

A: One of the trends is that of an increased urbanization of Disciples churches in regard to the residence or membership. Our working definition of what is rural is based on the number of inhabitants in the place where the church is located. If the

place has fewer than 2,500 inhabitants, we call the church in that community a rural church.

Based upon that definition, my studies have revealed that we became 6.28 per cent more urban in membership during the decade 1940-1950. In 1940 our rural membership represented 35 per cent of the total, but by 1950 that percentage had dropped to less than 29 per cent. The U.S. population, while also becoming more urban during those ten years, is still more than 54 per cent rural in these same states.

It is rather obvious that we are not as rural as we could or perhaps should be and that we are becoming less so every year.

Q: *Do we reach a significant proportion of the rural people of the states you studied?*

A: My studies show that the proportion of the rural population represented by rural Disciples is rather low. In 1940 the states studied showed that rural Disciples of Christ represented 1.9 per cent of the rural population. By 1950 that percentage had dropped to 1.6.

Q: *Are there other disturbing trends?*

A: Yes. For one thing rural churches are almost universally showing a decreased membership. In many states the decreases are more rapid than the rural population's decreases. This is very disturbing since there seems to be no statistical reason for it.

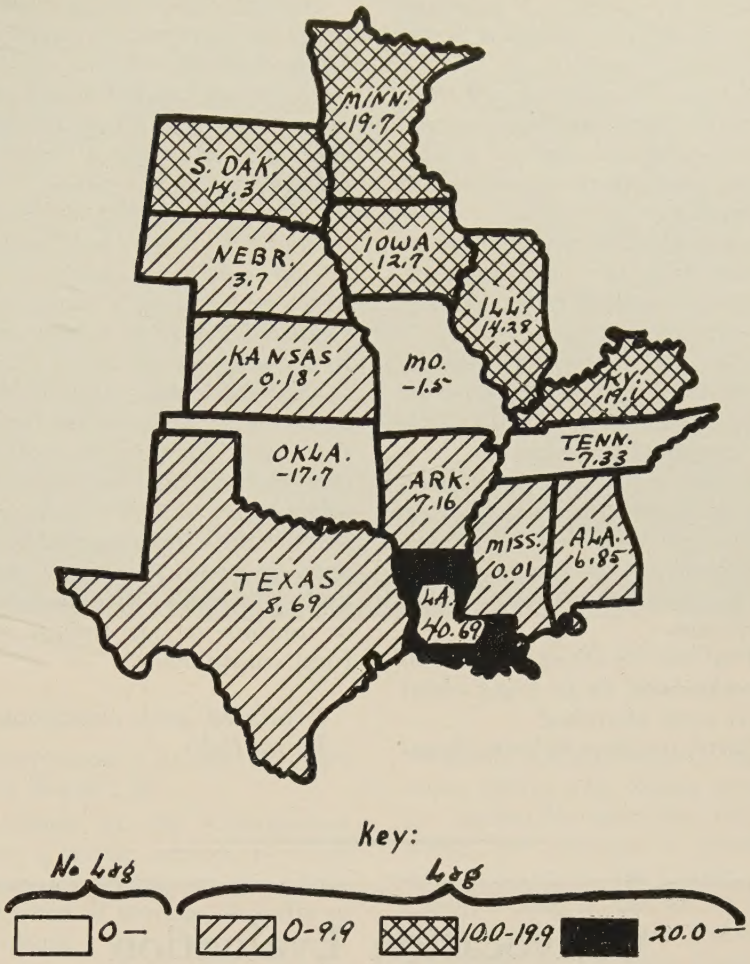
If the population were decreasing at the same rate as the church membership, we might assume that the churches merely were taking their fair share of the losses. But with church membership declining at a more rapid rate than the population, grave questions are raised as to the adequacy of the rural program.

Q: *Does this mean that the rural churches of Disciples of Chirst are lacking in evangelistic fervor?*

A: It may very well mean that. It may also mean that due to inactivity and lack of leadership the rural churches of the Disciples of Christ are unrealistic in much of their program of activities.

Q: *That is a rather strong statement, Mr. Medearis. What do you mean by unrealism in program?*

The map below, drawn by Dale W. Medearis, shows the percentage lag of Disciples' rural church membership behind population growth.



A: I mean that the church program adopted by town and country churches may be far too traditional to be realistic in light of today's needs. There may be far too much loyalty to the dead past and too little anticipation of the opportunities of the future.

My observation is that the program of activities in our rural churches is, on the whole, without due recognition of the needs and interests of rural people. This is true in part because of the conservatism of rural people and their traditionalism, due in part to lack of imagination and leadership and also in part to an urban-directed program planning structure among the Disciples of Christ. The last factor has appeared because of the lack of rural voice in Disciples affairs.

Q: *The rural churches of the Disciples of Christ have had a rather serious problem in securing and maintaining an adequate ministry, have they not? Does this, in your opinion, account for any of the lag of rural churches in development of an adequate program?*

A: I think that the short supply of ministers and the resulting difficulties of keeping rural pulpits manned with ministers for long enough periods to get results can account for much of the lag of rural churches in the development of adequate program. If we have learned anything about the importance of ministerial leadership, it is that the week-in, week-out shepherding of the congregation by a man who lives in the community, in addition to regu-

(*Continued on Page* 8)

lar worship services, is the strongest element in building strong programs.

Q: *Can rural churches do anything themselves to bring about a better condition?*

A: It seems to me that any town or country church not now engaged in a full program can do several things to strengthen its witness in its community:

1. It can develop a greater sense of mission to its community and increase its evangelistic outreach even in the absence of a minister.

2. The church can develop its stewardship of material resources and increase its financial foundation for an expanded program.

3. It can explore the possibilities of joining forces with a neighboring church or churches, thus consolidating membership into a large enough parish to challenge and support an able minister.

Q: *What can the Disciples of Christ as a brotherhood do to bring about healthier rural churches?*

A: There are three definite things that the Disciples can do that will greatly strengthen rural churches.

One of these things is a ministerial recruitment and training program which takes full account of the needs of rural churches and provides an adequate ministry in sufficient supply to maintain a healthy program.

Another thing that can be done is to mobilize larger, healthier neighboring churches to bring direct aid in whatever form is necessary to revitalize the weak and dying churches in the area, where this is feasible.

And third, there should be more field contact between our home missions and Christian education agencies and the undernourished town and country churches. In many states and areas such a program would involve increase of staff, or funds, or both. It is a move that we must make or continue to take serious losses in rural constituency.

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Convocation Evaluation

(About a year ago the National Council of Churches' Department of Town and Country Church appointed a committee to study and evaluate the principal addresses and seminar reports of the National Convocation on the Church in Town and Country, which has been held annually since 1943. Excerpts from the report of the Convocation Evaluation Committee are presented below.)

Addresses

When the Convocation was started, its purpose was not rigidly defined, and from time to time the emphases have varied. Most of the addresses fall under the following purposes:

1. To provide a rally of the friends of the rural church.
2. To explore an outstanding issue.
3. To highlight a concern.
4. To serve interests in a region.
5. To present new facts.
6. To tell how people did it.
7. To outline the rural church's comprehensive task.

Commissions

The commissions were primarily concerned with the following broad, general subjects:

1. Town and Country Church Program and Administration.
2. The Ministry of the Town and Country Church.
3. Special Groups and Areas.
4. The Town and Country Church's Relationship to Government and Other Community Concerns.
5. Church Cooperation.

Certain subjects have been considered year after year and seem to be of perennial interest, such as: land tenure, migrant workers, financing the rural church, church cooperation, and community organization and relations. But the emergence of new emphases such as radio and TV, and the rural-urban fringe show that the Convocation has been sensitive to changing needs. In many of the commissions particular emphasis was given to ministerial training at both the seminary and in-service levels, to application of comity principles and the imperative need for church and denominational cooperation, and to an increasing recognition of the importance of rural church and community surveys and studies.

Behavior of Commissions

There does not emerge any noticeable pattern of evolution in terms of change from year to year in the same Commission. The convocations often of necessity present some repetitions of subject and treatment. However, it must be borne in mind that a varying group is present each year. Those in attendance who are repeating do have a wide selection of commissions from which to choose.

Most of the commissions were primarily educational groups, in which ideas were presented by a leader or by several leaders, which were followed by discussion. The reports of the commissions are primarily summaries of the leaders' presentations and reports of the discussions. There is evidence in these commissions that the participants share with the group their experiences. The general impression gained from the reports of these commissions is that they were primarily concerned with exchanging experiences and presenting ideas and theories, rather than with coming to a group consensus for the purpose of recommending an action. The ideas and theories presented for discussion revolve around the techniques of program and administration in the rural church.

Relationships between Denominational Rural Conferences and the Convocation

In many of the commissions considerable attention was given inter-

denominational problems and techniques, but this subject by no means dominated the presentations and discussions of the commissions. Similar discussions might have occurred in any denominational rural meeting. The uniqueness of the National Council's Convocation is that it is much broader than any denominational meeting would be, and benefits by a much wider experience, in that many denominations are sharing their experiences.

Summary

In general the committee felt that the commissions have been effective in stimulating thought and in widening the vision of those who attended the Convocations. The process of organizing the Convocation around commissions allows for adaptability in program to meet the changing needs of the participants. The fact that the Convocation continues year after year with good attendance and good morale is an indication that it is satisfying a need felt by the participants.

Recommendations

1. Continue the commission system, calling the groups seminars.

2. Select members of the Department of Town and Country Church who will take responsibility for writing one or two articles for TOWN AND COUNTRY CHURCH, interpreting the findings of commissions on subjects which are of particular interest and have been well developed; and make these articles available as reprints.

3. Select certain subjects, such as Church and Community Surveys and Radio and TV, to be handled on a workshop level with advance preparation and expert leadership, and present them for two or more successive years with the same group insofar as possible.

4. Consider the organization of a seminar on methods of informal group discussion or study.

5. Have a group dynamics specialist observe and evaluate the entire Convocation, and report to the Committee on Management.

6. Include among the seminars at the Convocation a seminar on Theology in Rural Life.

7. Include in the Convocation program a major address by some American theologian on the Christian theological heritage in terms of rural culture.

CLAUDE SNYDER
JAMES CARR
DON F. PIELSTICK
BENSON Y. LANDIS
WESLEY A. HOTCHKISS
ALICE MALONEY, Chairman

Mount Lassen, California — David W. Corson, From A. Devaney, N.Y.

Poetry Prize for Rural Vicar

• The Queen's Prize for Poetry, an honor not often bestowed in England, was recently awarded to a clergyman who lives in rural England. He is Canon Andrew Young, vicar of the small Sussex parish of Stonegate.

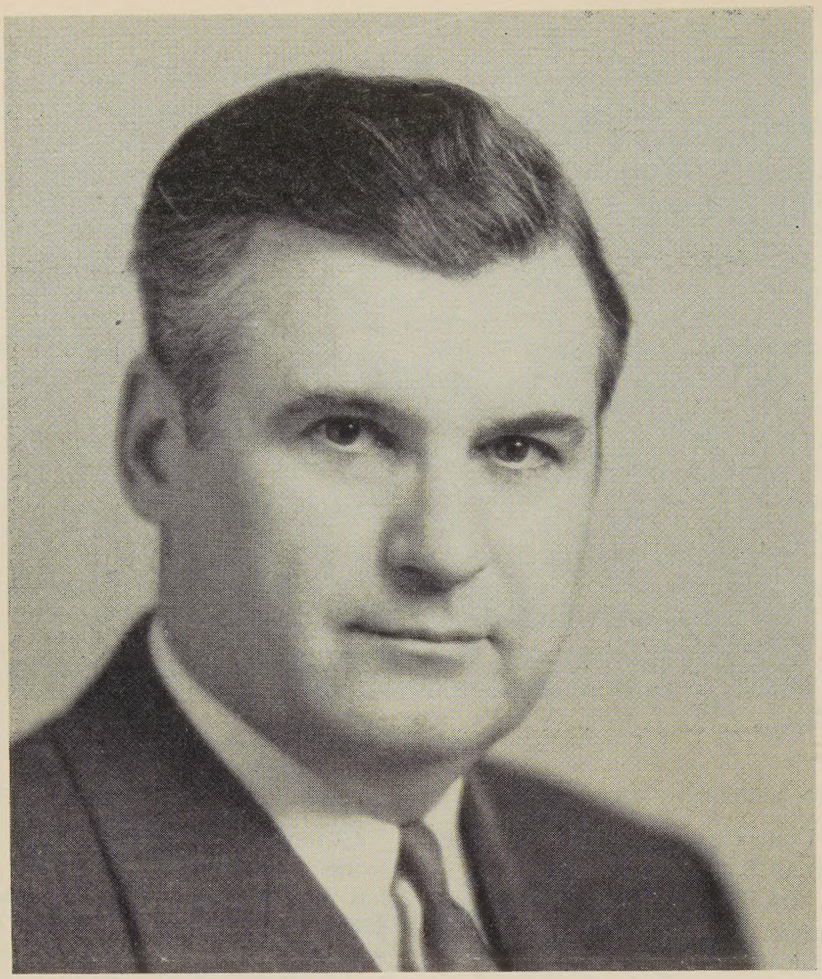
Unlike Wesley, he does not have the world for his parish. He understands best an English wood and a Scottish mountain. The titles of Canon Young's publications reveal his rural interests: "Winter Harvest," "Speak to the Earth," "The Green Man," "A Prospect of Flowers."

Canon Young reports that he works slowly and revises often. He has worked for four years on a long poem, and expects to spend two more years on it. The honor came to Canon Young at age 68. In 1950 a book of his, *Collected Poems,* was published by Jonathan Cape, London, 10 s. 6d.

Churches for New Frontiers

• The Community Church at Elbridge, New York, is a federation of the Baptist and Congregational Christian churches in that community. Since both of these denominations are conducting national church extension campaigns, the Board of Directors of this federated church delegated the Finance Committee of the church to conduct the joint church extension campaign.

The suggested total quota from both denominations was $2,475, but the committee, with great faith, proposed a quota of $3,500, to be divided equally between the two denominations. The members of Elbridge Community Church, however, pledged $4,110. The pastor of the church is the Rev. Ellis Eaton.



Thomas Alfred Tripp, 1895-1954

• One of the most experienced and best known of the fellowship of rural church workers passed from our midst when Thomas Alfred Tripp died in New Haven, Connecticut, July 2. He had been attending the general council of the Congregational Christian Churches, when he was stricken with coronary thrombosis.

Dr. Tripp was an administrator, research worker, educator, sociologist. He was born in a farm home near Brookfield, Missouri. His parents migrated to the Cherokee Nation in Indian Territory near Vinita, in what later became Craig County in northeastern Oklahoma. His parents were renters who in due course became owners of a secton of land. Tom Tripp was a farm worker and cow-puncher. He was active in what later was known as 4-H Club work and won many prizes for his corn. He studied two years in Northwestern Oklahoma Teachers College and graduated from Oklahoma Agricultural and Mechanical College. He received a B.D. at Yale Divinity School in 1936; an M.A. from Teachers College, Columbia University, in 1946; a Ph.D. from Columbia in 1953. Piedmont College gave him an honorary L.H.D.

Tom Tripp preached his first sermon in an Oklahoma rural school house. From 1918 to 1929 he was sort of a circuit rider among rural churches, traveling by all known means—on foot, on horseback, on bicycle, by Model T Ford. He became a member of the staff of the Illinois Council of Religious Education. In January, 1937 he came, as successor to Malcolm Dana, to the Town and Country Department of the Congregational Christian Churches, which became the base for his program, marked especially by his own versatility. He taught in many a short course for rural pastors, and during recent years gave formal courses in sociology at the General Theological Seminary in New York.

He became a social scientist, who could study critically, probe deeply, and retain his warm human interest. He became a thorough student of sociological works, was impressed by the practicality of sociological data, and was proud to call himself a sociologist.

These latter years Dr. Tripp gave much thought to the marginal church of his denomination. He went to this task in characteristic fashion—he started by gathering facts, interpreting them, and then acting upon them. He gave time to training institutes for the pastors of these churches.

He was a field worker par excellence. He knew how to turn down appointments. He was never the type that rushed to accept all engagements. When he did field work, he knew how to work through other people. He guided and stimulated, both directly and indirectly. I think he was most effective with his indirect advice.

Dr. Tripp was known widely as an outgoing man with many friends. He had an unfailing sense of humor, which contributed mightly in many situations. This was expressed in committee meetings as well as in private conversations. This light touch recalled many an overly serious committee to some semblance of reality, and made for adoption of more realistic motions than would have passed if he had not been present.

His generosity was a leavening influence in all his professional relationships. He knew how to encourage younger persons, and wished to see them develop. He spoke words of comfort and cheer freely.

He seemed to have a good time everywhere he traveled in the United States. Once in the Far West, in the midst of a talk bordering on Cham-

er of Commerce style, he said, "I've ad a wonderful time ever since I ame to town. Come to think of it, have a wonderful time in every lace I visit in the United States." He was quickly at home and at ease s he traveled about. He did this vork with broad sympathy as he oiced his truly catholic attitudes.

In 1952, Dr. Tripp and I went on holiday to Nova Scotia, studying he Antigonish Movement together. had been there before, and I was t once struck by the way he learned uickly because of his broad in- erests. He conversed with miners nd farmers as readily as with Roman Catholic priests and the nembers of religious orders. I shall ever forget an evening when Dr. Tripp and Msgr. Coady spent an evening sitting in the cool shade at Antigonish. Dr. Tripp told tall tales from the pioneering West. Msgr. Coady would try to match them with accounts of the exploits of the strong men of old Nova Scotia. It was a draw in the end. Both speakers gave up in a state of semi-exhaus- tion.

We shall miss Dr. Tripp's pres- ence, his pointed advice gently given, and his admonitions in good grace. Dr. Tripp was a genuine cooperator. He knew all the devices of good co- operation, and he gave himself freely. His example and spirit re- main and inspire us.

—Benson Y. Landis

• Thomas Alfred Tripp was dis- tinguished primarily for his pro- found understanding of the relation- ship between the Christian Gospel and the human community. His emi- nent service to the religious life of our nation demonstrated his convic- tion that the fulfillment of personal life lies in the completeness of the union between the individual and the human community. We are frag- ments of society until we become united to the whole body of man- kind. Most of us grope blindly to find our way among our fellow men, but others have become social sci- entists, observing the processes by which human beings achieve their humanity. Such a scientist was Thomas Alfred Tripp.

He found in his attachment to the communities of men a deep and se- rene commitment to the Gospel of Jesus Christ. In this he discovered the quality of life which becomes eternal. Each person, taken individu- ally, is like the grass of the field, which withers and passes away, but the communities of men to which individuals truly belong have per- petual existence.

Our sense of bereavement is com- forted in the realization that we can share the eternal qualities of life which he discovered. We can enter the same unending stream which bore him and sustains all who share his faith.

This is the concept of service which is presented to our faith, for it is only in serving one's fellow man in the spirit of Christ that we can enter into our shared eternity. There was scarcely a village or countryside in our nation that did not bear the imprint of his service to the church and its community. He helped us to understand ourselves, to order our lives for greater mutuality, and pointed to the Grace of God for the fulfillment of these ideals.

We all sense the tragedy of his uncompleted work and the early loss of his continuing contribution to our society, but we shall also remem- ber him for what he began as well as for what he finished. This also is a part of the philosophy which grows out of great love for and deep understanding of the communities of men. Fulfillment is not an end prod- uct to life, but is to be found in the continuous processes of living. This is a part of the Christian faith in the joy of existence. This is how he could live in anticipation of each moment's adventure in pushing be- yond the routine and prosaic.

So we shall remember him, for all that he was and did, and our high tribute is that we resolve to enter with renewed vigor and inspiration into his continuing labors, laying hold of the same faith which sus- tained him, which is the hope of life eternal.

—Wesley A. Hotchkiss

THE DIVINE LANDSCAPER

Our Father, who didst create the earth in infinite variety;

We praise thee.

As the maker of all, the divine land- scaper and great designer;

We praise thee.

As thou didst use fertile valleys, river bottoms, plains in undulating grandeur, plateaus, gentle hills and lofty mountains in thy divine architecture;

We praise thee.

As thou didst form the oceans and the seas; and set the rivers and lakes like gems in the landscape;

We praise thee.

As thou didst so beautifully clothe the world with trees, shrubs and grass;

We praise thee.

We admire thy works and glory in them, O thou divine creator.

Enable us to search thee out until thou, who didst landscape the earth, dost also fashion our souls. *Amen.*

Mark Rich

A Rural Church Saves Space

THOMAS ALFRED TRIPP

• Ault, Colorado, is a bright rural village of 800 population. Cattle, sugar beets and other farm products make it a part of Colorado's richest farming county. Greeley, the seat of Weld County, shares the major mar- ket with Ault and other villages.

When the Reverend O. L. Nichols came to Ault as pastor he surveyed the Community Church building and replanned the basement to re- cover eighty per cent of the floor space by completing the digging, eliminating wasteful closet space and changing the heating system to gas. An over-all redecoration has made an attractive place of worship and work. It is a satisfactory rural church building.

Both farmers and villagers partici- pate in this parish of about 1,600 persons in a prosperous irrigation community.

Rural Churches in India and Pakistan

D. J. LICHTY

• Within the bounds of India and Pakistan there are more than 700,000 villages. Out of the total population, 90 out of every 100 people live in these villages and 72 depend on agriculture for their living. About half of the latter are landless. They comprise the bulk of 50,000,000 so-called depressed classes and 20,000,000 aborigine peasants and laborers. Among these less prosperous sections of society the good seed of the kingdom has found its most fertile soil, and the preaching of the gospel to the poor has been justified.

Thus the churches of India and Pakistan are essentially rural, deriving more than two-thirds of their membership from village sources. Though few in number there have been notable accessions from the more privileged orders of society. These, directly or indirectly, have played an important part in building up the rural churches.

Christian Witness

The most encouraging aspect of these churches is the manner and the rapidity of their growth. It is not primarily through the efforts of the missionary, pastor or any paid agent but by the simple witness of ordinary village Christians that the gospel spreads from family to family, village to village and community to community. Sometimes a whole village seeks to enter into the fold of Christ. Within their immediate areas, these churches are really self-propagating.

Financing the Church Program

To build self-supporting and self-governing churches with the above-mentioned material is, however, a goal most difficult of attainment. Their economic condition is deplorable. The average annual family income amounts to about $75.00. Most of the villagers are landless. Comparatively few own as much as three to ten acres of land, most of which is mortgaged to the greedy money lender.

Thus the village Christian has to give out of his poverty if not from his very living. Plenty of copper coins, some silver and occasional bills are dropped into the offering plate or into the gift box at the church door. If cash is not available, grain kept back from the daily family ration is offered, or perhaps eggs or vegetables.

There are offerings of thanksgiving for recovery from sickness, birthday offerings, and offerings of the first fruits of their fields and gardens. Occasionally, you will find a small plot of church-owned land contributing to financing the church program. Some of these people tithe their income. But the total amount of their offerings is pitiably inadequate for the support of their pastors and for providing suitable houses of worship.

Education Is Needed

Illiteracy constitutes another disability in these rural churches. More than seventy-five per cent of village Christians are illiterate, subjects for exploitation, provincial in their thinking and unable to enjoy the blessing of Bible reading.

With the exception of pastors, preachers and teachers, only a few Christian boys and girls return to the villages after securing an education for themselves. They are not to blame. They have no land of their own and since they no longer are as docile and submissive as their illiterate brothers, the landlords do not employ them. So they seek and find employment in the government or railway service, and a number prosper as lawyers, doctors, nurses and teachers. Others engage in private business. No doubt, they are an asset to the city churches but a distinct loss to the rural churches.

Missionaries Are Restricted

There is the additional problem of financing young men in their preparation for the ministry. The families from which young ministers come are too poor to undertake it and so are the churches. There are those who think that missions should invest more in this service than they have done thus far.

Perhaps it is opportune that it has become the avowed intention of the Indian government to take over the thousands of primary schools now being conducted by the various missions and churches. A considerable amount of the funds currently being expended in the financing of these schools could, after such a transfer is effected, be employed in the training of young men and women for the ministry and for serving in the field of Christian education and rural reconstruction.

Furthermore, the religious freedom clause in the constitution of India is being interpreted by the government as applicable to nationals only. So, in the future, missionaries will be more and more restricted to other fields of service than the church. It is all important, therefore, to see to it that these rural churches are adequately supplied with trained national leaders.

The Rural Parish

The rural pastor or overseer, assisted by volunteer lay workers, is responsible for from three to ten villages. The roads and footpaths connecting these villages do not lend themselves to rapid or comfortable travel. During the rainy season, many of them become next to impassable. Being employed by the landlord, many of the parishioners, in certain seasons, are limited to night attendance at public worship.

Shepherding such churches is a night and day job. The pastoral message to the rural churches emphasizes the pre-eminence of Christ as the Savior from sin and the remover of their many disabilities if they will but follow his teaching and guidance. It urges unity in Christ and goodwill towards all men. It warns against reverting to heathenish or animistic practices. It challenges them to live the Christian life and thereby deserve the social recognition and economic well-being they desire. It comforts in time of sorrow and fortifies against persecutions. It

ncourages giving, and sharing the spel with others.

Worship

Village church houses are, at the est, very modest places of worship. Many have earthen floors for seats nstead of benches. Only city nurches have electric lights. The rgan and choir are conspicuous for neir absence.

The villager loves rhythm and uch repetition. The ability to sing a boon to the illiterate Christian. Through song he stores his memory vith Bible lore, and by the same gency he recites the outstanding ncidents of Christ's life and death. inging is hearty and inspiring.

Inch by inch, there is as much rue worship to be found in these umble sanctuaries of India and akistan as in the up-to-date hurches of America.

Neighborhood Relationships

There may be advantages in liv- ng house-to-house, wall-to-wall—in village rather than on a private lot. uch a mode of living, however, is ot best suited to maintaining riendly relations with the neigh- ors. Privacy is at a premium. Goats, ogs, chickens and children often omplicate neighborhood relation- hips. It is to the credit of the village Christians that under such condi- ions most of them maintain a poise nd composure that is enviable. There is ample opportunity, how- ver, for the pastor to exercise his eace-making talents.

India is on the road to industriali- ation. More and more, village Chris- ians will migrate to the industrial enters and make their contribution o the city churches. It is encourag- ng to note that on the part of the nore favorably circumstanced Chris- ians of the cities, there is a growing ense of responsibility to help the ackward village churches. Rural plift and reconstruction have also ecome priority activities in the pro- ram of missions and of other vol- ntary agencies.

If you're moving, please send your ew address to TOWN AND COUNTRY CHURCH.

The Harvest Festival— A Statement

• The celebration of "harvest home" is very old and has a place in the history of many peoples. The maturing harvest has inspired men to expressions of praise and thanksgiving which have found their way into the religious services of all lands and faiths. The great Hebrew festivals had agricultural associations. The Feast of Unleavened Bread in the "month of earing" celebrated the appearance of the ripening ears and the start of the barley harvest; the worshipper brought a sheaf of the new grain in consecration of the first-fruits. The Feast of Pentecost was the closing festivity of the seven weeks' joy of harvest. The Feast of Tabernacles in the time of the harvest moon was the crowning harvest festival, celebrating the ingathering of fruit, oil and wine.

Primitive folk festivals at harvest time combined with the Hebrew tradition under the auspices of the Christian Church to give England its joyous "Harvest Home" celebrations, Germany its "Erntedankfest" and Scotland its "Kirn." Pageantry, sports, singing, feasting and the comradeship of master, mistress and workers characterized these occasions and became the social and spiritual expressions of joy at the Harvest's end. The Pilgrims kept their day of thanksgiving on the shores of New England with feasting and religious exercises.

Some churches, like the Reformed, Lutheran, Mennonite, Moravian and Brethren, have continued to celebrate "harvest home," but in some other communions this practice has been all but abandoned, or the emphasis has been shifted to Thanksgiving Day in late autumn and the remembrance of national blessings, with but minor reference to the bounties of the harvest. This unfortunate trend has produced a nation of town and country churches in whose worship the references to seedtime and harvest are peculiarly lacking. No worship can, without losing vitality, remove itself from the ordinary pursuits of men. It is especially in connection with agriculture, where the mystery and providence of seed, soil and harvest are so evident, that this needs to be kept in mind.

The Harvest Festival may be held from August to November, but September and October are the most suitable months. It is best to keep it as a special day, apart from homecomings, anniversaries, rally days and annual meetings. Since decorations and offerings play such an important part in this festival, it must be held when suitable produce is available. The flowers, fruits, vegetables and other produce used as decorations and brought as thankofferings may be given to homes, hospitals and other charitable institutions, or they may be distributed among the sick and needy in the community. Cash offerings for missionary and charitable purposes may also be received at this time.

The annual Order of Service for a Harvest Festival is now ready for distribution. Designed for use by a congregation, it calls the attention of all communions, rural and urban alike, to the opportunities for religious experience and expression in services of thanksgiving and dedication at the harvest season. This year's leaflet was prepared for the Department of the Town and Country Church by the Rev. H. L. Hartsough, Church of the Brethren pastor at North Manchester, Ind. It may be procured from your denominational home mission board or from the Department of Publication and Distribution, National Council of the Churches of Christ in the U.S.A., 120 East 23rd Street, New York, N. Y., at the following rates: Single copies, 5 cents each; 100 copies or more, $2.60 for each 100 copies. Carriage extra on quantity orders.

CROP Program

• More than 178,000 pounds of seed corn, 270,000 pounds of rice and 900 pounds of vitamin pills were among the total of more than 3,500,000 pounds of food gifts sent by American churches last year to the needy overseas. The contributions given through CROP—The Christian Rural Overseas Program, an interdenominational agency of Church World Service—had a total value of $839,338.

BOOK REVIEWS

J. S. Woodsworth. By Grace MacInnis. The Macmillan Company of Canada. Toronto. 1954. $4.50. (This book is available to U.S. readers through the Woodsworth Book Club, 565 Jarvis Street, Toronto, Canada.)

J. S. Woodsworth was a man of unquenchable spirit, and in this book by his daughter the spirit of the man is interpreted. He was born the son of a Methodist minister, in rural Ontario. He went with his father from one circuit to another in rural Ontario. Then the father went West. There he became the first superintendent of Methodist missions for Western Canada. The boy James Woodsworth was only eight when the family went West.

The son became part of the Canadian West, but went to Oxford for his education. He became like many other ministers interested in social reform. (Oxford has been called the place of lost causes and impossible loyalties.) At any rate, his human interests were sharply developed at Oxford, and in his early western Canadian ministry.

There was to ensue in the heart of this sensitive man a long struggle for vocation in the midst of conflicting loyalties. He tried for years to reconcile his devotion to the church with his burning interest in economic and political reform. He spent a brief time in social welfare work.

The trek led him out of the ministry into the Canadian House of Commons. The pilgrimage of the boy born on a Canadian farm had led him to ask that the designation "Labor" be placed on him in Commons. Though one of a small minority, he was in true British fashion granted his voice in the hall.

Passionately opposed to war, he worked for a time as a laborer during World War I, rather than participate directly in the war effort. He said that the great wars had not had a constructive result, and he went on down to World War II with this conviction.

Woodsworth became one of the Founders of the Canadian Cooperative Commonwealth Federation, and was for some years its respected spokesman in Commons. There he often spoke for the consciences of many more men than ever supported him. Still opposed to war, he parted with his own beloved party on the eve of World War II. His opponents continued to admire him as he followed "new light demanding changes of thought and manner of life."

—Benson Y. Landis

Rural Preaching. By Edward K. Ziegler. Fleming H. Revell, Westwood, N. J. 1954. $2.00.

This book will do more than any other to help town and country pastors put a rural flavor into their sermons. It comes as near living up to its title as any I know. It does more than that. The chapter on the "rural preacher's Gospel" directs rural pastors toward Christian preaching.

Dr. Ziegler, who has wide experience in rural areas in missions abroad and in the homeland has written a volume rich in rural illustrations. He has traced preaching through its great rural traditions and referred to outstanding preachers—Charles Kingsley, John Frederick Oberlin, Francis Asbury, George Wolfe and other great rural pastors.

Jesus was a rural preacher, as the New Testament adequately shows and as the author points out. Dr. Ziegler is probably at his best when he explains the New Testament as a source for rural preaching with his six "great rural life principles": 1) the earth as man's God-given home; 2) stewardship of the earth; 3) great value of human life; 4) the rural family; 5) use of the gifts of the earth as instruments of brotherhood; 6) "the redemption which Christ came to bring includes not only sinful and lonely men but the earth which is their home."

Whatever may be the Gospel truth regarding these things, rural preaching is bound to be warm and helpful if it considers Dr. Ziegler's earnest concerns for the human family, the rural community, the fertile earth and the Scriptures.

—Thomas Alfred Tripp

The Old Country Store. By Gerald Carson. Oxford University Press, New York. 1954. $5.00.

This colorful and well illustrated narrative is a popular history of a rural institution. Many a general retail store was a community center—the hub. Around the cracker barrel and the prune box all the affairs of nations, all the controversies of religion, all the local events and personalities were considered in systematic and unsystematic fashion. The store was, among other things, an agency of communication in days when families were more isolated than today.

Mr. Carson, as an advertising man, took part in the events that led to the eclipse of the country store. Now, in many sections, one must go to a museum to see what a country store looked like. The modern general country store is apt to be a sort of a fill-in, supplying what cannot conveniently be had elsewhere. It has many successful competitors. It can no longer be the significant social and economic institution that it once was. Thus something has gone out with the country store of old time. Mr. Carson does not say much about the quality of what has come in.

The book is a rich source of folklore and rural social history. We are told about the exploits of drummers and peddlers; about customers and clerks that had to be watched.

Mr. Carson has traveled into many sections for original material, including posters and account books. His book contains two-score woodcuts and line drawings, and one excellent photograph reproduced in full color.

—B. Y. L.

On Going to Live in New Hampshire. By Paul Scott Mowrer. Wake-Brook Press, Sanbornville, N. H. 1953. $2.50.

This book opens with a sonnet "On Going to Live in New Hampshire." "Long dwelling abroad, I tire of foreign faces. . . . New Hampshire's hills, the fir-spired lakes of Maine, Henceforth are world enough." Paul Scott Mowrer once edited the *Chicago Daily News,* and was for years a noted foreign correspondent. This is his fourth book o

oems, and it comes from Chocorua, . H.

The themes are varied, but there an emphasis revealed by such titles, s, "Country Sights," "Man and ree," "The Earth's Good Smells," Trout and Poet," "The Bird and ie Frog."

Others are poems expressing in- ghts and faiths. There is one en- itled "Theology."

This reviewer notes with much atisfaction that the book is "hand ound by the Wake-Brook Hand- rafters." Also, each volume is num- ered. Old formula adhesives have een used which dry very slowly. The rocess may require weeks, depend- ng upon atmospheric conditions.

A salute to the craftsman who rote the meaningful poems and to he craftsmen who bound the beau- iful book.

—B. Y. L.

tay On, Stranger! By William Dut- ton. Farrar, Straus and Young, New York. 1954. $1.75.

Stay On, Stranger is the remark- ble story of a woman and a school n the eastern Kentucky Mountains —of a woman with indomitable ourage and persistent faith.

In 1916, Alice Lloyd, forty years f age and partially paralyzed from pinal meningitis, went with her nother from Boston to a remote Kentucky "holler," populated by a ew poor, uneducated mountaineers.

"What brings yew here, stranger?" sked a mountain woman.

Alice Lloyd replied: "Misery loves ompany."

"Stay on, Stranger," said the wom- n. "Yew won't git lonely here."

Alice Lloyd stayed on, and started free school which grew into a unior college—Caney College. She lisagreed with the officials who be- ieved the mountain people were too "low grade" to warrant expenditure nd, with this neglected material, rovided schooling for people who ow are educators, doctors, nurses, ngineers, agriculturists, community eaders.

This was all done with meager acilities and money donated by riends in more prosperous areas. The local people built the college. It was hewn out of the mountainside by men eager to see their children get a better education than they had.

The fifty-odd small frame build- ings with very few modern conveni- ences, plain fare, and lack of fees make Caney College unique. But if no fees are charged a pledge is ex- acted of every student that he or she will in time repay the college with service to the community.

Alice Lloyd, now nearing 80, is still pounding her ancient "Oliver" for she has never left off performing miracles, and she needs the help of interested friends for Caney College.

—Ruth B. Robinson

Those of the Forest. By Wallace By- ron Grange. Flambeau Publishing Company, Babcock, Wisconsin. 1953. $4.75.

Those of the Forest is a beautiful, satisfying, and unusual book. It is a book that every nature-lover will revel in, although it is an entirely different kind of a nature book from any the reviewer has ever read. It is a powerful book, with deep religious significance.

The story, woven around the lives of snowshoe rabbits, encompasses those of deer, wolves, owls, birds, insects, trees—and gives the reader descriptions of the four seasons. Most of the episodes are built around ap- parently simple everyday things— crusted snow that becomes a boon to deer and a disaster for mice; the seemingly accidental pruning of seedling trees by rabbits. Ordinary things, these, but the author dis- closes natural laws and processes in almost infinite variety.

Inevitably, the reader realizes that the great and small realities of life are universal and completely beyond mechanistic explanation. While there is no single human being in the story, the reader can scarcely fail to find that he, too, is as much subject to natural laws as is the rab- bit. With reverence, the author dis- closes the order and purpose of life and the unity which pervades crea- tion.

Wallace Byron Grange, the gifted author of this book, has had wide ex- perience with wild creatures. He was Wisconsin's first Superintendent of Game, and is founder of Sandhill Game Farm, Inc., which produces, for restocking, native species such as deer, grouse, rabbits and squirrels on over fourteen square miles of land, which also serves as his study area.

—R. B. R.

Selected Rural Fiction

The Inheritors. By Jane Abbott. J. B. Lippincott Co., Philadelphia. $3.00.

Three separate city-bred, present- day women relatives attempt to live on an up-country New England farm in order to inherit it. The old farm- er had shrewdly made this test the requirement of inheritance.

Wait, Son, October is Near. By John Bell Clayton. Macmillan Co., New York. $3.50.

One summer in a boy's life reveals his feeling of safe happiness, his deep unity with home and country surroundings. Then come surprise, heartbreak, and desperation. Scenes, sounds, and fragrances of the Valley of Virginia give an added quality to this haunting story.

The Kentuckians. By Janice Holt. Houghton, Mifflin Co., Boston. $3.50.

This solid historical novel is ad- mirable. It strengthens understand- ing of the times of the settlement of Kentucky and uses as characters many who are named in the records but are long forgotten.

Only the Unafraid. By Ronald Kirk- bride. Little, Brown & Co., Boston. $3.50.

This completes a trilogy devoted to a Quaker family from Pennsyl- vania who migrate to the Carolinas. Differences in viewpoint about the Negroes and other matters have brought trouble throughout. The family carries their cooperative ef- fort for tenants and sharecroppers through physically violent opposi- tion toward idealistic success. The author evidently has unlimited faith in the potentialities of co- operation.

—Prepared by Caroline B. Sherman U. S. Department of Agriculture

National Convocation

on The Church in Town and Country

Theme: *A United Christian Witness for Rural America*

Under the Auspices of the Department of the Town and Country Church, Division of Home Missions, National Council of the Churches of Christ in the U.S.A., 257 Fourth Avenue, New York 10, N. Y.

SALINA, KANSAS — OCTOBER 26-28, 1954

General Information

Who May Attend? You! if you are interested in the Town and Country Church. Ministers, ministers' wives, lay people, administrators of the church, religious educators, editors, officers of farm and rural community organizations, employees of civic and government agencies—all are invited.

For Hotel reservations, write directly to the hotels listed on this page.

For rooms in homes, make application to the Rev. James S. Elliott, First Presbyterian Church, Mulberry at 8th Street, Salina, Kansas. Dr. Elliott cannot be responsible for any request received later than October 14, 1954.

Headquarters:

FIRST PRESBYTERIAN CHURCH
Mulberry and Eighth — **Salina, Kansas**

An attendant will be at the registration desk on Monday, October 25, from 4:00 to 8:00 P.M. Tuesday, the registration will begin at 8:00 A.M. and continue through the Convocation sessions.

To help carry the expense of the Convocation, a registration fee of $2.00 will be charged.

Outline of Program

TUESDAY, OCTOBER 26

Registration—8:00 A.M.

9:00 A.M. Opening General Session, George P. Kerr, presiding
9:15 A.M. Worship Service, Marvin Judy
9:40 A.M. *Social and Economic Issues Affecting Rural Churches*
Marshall Harris, U.S. Department of Agriculture
10:30 A.M. Seminars Meet (see list)

LUNCH

2:00 P.M. General Session, Alvin Engelman, presiding
2:15 P.M. *Out in the Byways*
Herbert E. Stotts, Iliff School of Theology
3:15 P.M. Seminars Meet (see list)

DINNER

7:30 P.M. General Session, L. M. Rymph, presiding
How We Did It—The Minister's Backyard
John Philbrick, Parkville, Missouri
We Shall Build His Church
Bishop William C. Martin

WEDNESDAY, OCTOBER 27

8:45 A.M. General Session, Randall C. Hill, presiding
Worship Service, Marvin Judy
9:00 A.M. *Kansas Town and Country Church Study*
Alice Maloney, Presbyterian Church in the U.S.A.
10:00 A.M. *The Christian Mission to the Rural Billion*
M. R. Zigler, Brethren Service Commission
10:30 A.M. Seminars Meet—Final Session (see list)

LUNCH

2:00 P.M. General Session, Leslie Templin, presiding
2:15 P.M. *The People Prepare for Health*
W. Clarke Wescoe, M.D.
3:00 P.M. Denominational Meetings and Dinners
8:00 P.M. General Session (Memorial Hall). T. Russell Reitz, presiding
Messiah Chorus
Recognition of Laymen
Address
Congressman Clifford R. Hope

THURSDAY, OCTOBER 28

9:00 A.M. General Session, Harold R. Megill, presiding
How We Did It—Neal Hiatt
9:30 A.M. *The Missouri Rural Church Study*
Lawrence M. Hepple and associates
11:00 A.M. *Christian Theology and Rural Life*
Richard O. Comfort
11:30 A.M. Worship Service, Marvin Judy

Song leader for the Convocation will be the Rev. Joseph T. Jones

SEMINARS

1. The Farm, the Family and the Church
Claude J. Snyder, Evangelical and Reformed Church (Chairman)
2. Churching the Wide Open Spaces
Henry S. Randolph, Presbyterian Church in the U.S.A. (Chairman)
3. Pastoral Counseling
James M. Carr, Presbyterian Church in the U.S. (Chairman)
4. The Role of Women in Professional Church Leadership
Floyd Brower, Methodist (Chairman)
5. Evangelizing Rural People
Edward K. Ziegler, Church of the Brethren (Chairman)
6. Training Ministers for Rural Churches
Calvin Schnucker, Dubuque Theological Seminary (Chairman)
7. Churches Cooperating for an Effective Ministry
Mark Rich, Bible College of Missouri (Chairman)
8. Laymen in the Rural Church
Clayton A. Pepper, Baptist (Chairman)
9. Public Relations for Rural Churches
Ralph B. Imes, Congregational (Chairman)
10. The Rural Church and the Church-Related College
Leslie Templin, Baker University (Chairman)
11. Radio and Television
Roy LeMoine, Iowa State College (Chairman)
12. Audio-Visual Aids
Francis Allison, Episcopalian (Chairman)
13. The Parish Paper and Church Bulletin
Thomas B. Foster, Presbyterian U.S.A. (Chairman)
14. Principles of Agricultural Policy
Joseph E. Grottenthaler, Presbyterian U.S.A. (Chairman)
15. Presidential Commission on Rural Life
Ralph L. Woodward, Central College (Chairman)
16. Theology and Rural Life
Benson Y. Landis, National Council of Churches (Chairman)

SALINA HOTELS

Lamer Hotel ..... $2.25 per day and up
Plains Hotel ..... $1.25 per day and up
Warren Hotel ..... $2.00 per day and up
Plaza Hotel ..... $1.00 per day and up

Motor Courts—Reservation through the Chamber of Commerce.